

corrupt practices acts, for municipal reform and for good government in general, a great part of the political wisdom of the younger men engaged has come to them from experiences in college politics.

It is almost wholly in the domain of college politics that there is and must be an irrepressible conflict between the frat and the anti-frat. For all purposes of political intrigue the organization of the fraternity men is indefinitely superior to that of the barbarians. The game of politics as played by them is not the same as the game of politics when played by those who are all unpledged. It consequently follows that the two factions cannot work amicably together in the close relations of an open literary society. There may be a fair game with loaded dice if all the dice are loaded alike, but not if one man has loaded dice, the other dice that are unloaded. So I should think there might be an amicable literary society made up entirely of fraternity people, as we know there can be of non-fraternity people, but the two classes cannot play the game of politics together, because they play it with different instruments. It is not a fair game, and only mutual distrust and dislike can result from trying to play it. My point is that politics is an integral part of the life of an open literary society, one of the most valuable parts in fact, and that to introduce a permanent line of cleavage makes it an unfair and unplayable game and wrecks the society.

You will pardon me for having dropped back onto the old line of argumentation which occupied me so fully in the fall of '84. Subsequent facts have so confirmed the arguments we then used that the tendency to exult is too much for a naturally weak nature. We said that the two old societies could live and thrive with the anti-fraternity amendments in their constitutions, and they have. We said that fraternity members did not make good members of a literary society, and the Philodicean died. No society with fraternity members in it could hope to have a more loyal or capable membership

than did the Philodicean. If that could not live, the experiment might as well be given up. And if it should be urged that lack of a hall and the facilities for making a society home was the cause of death, the barbarian Delians started under the same adverse conditions, and prospered. We are as nearly justified in writing q. e. d. after the propositions for which we formerly battled as one can ever be in political affairs.

It may be suggested that I have got a long ways from the text with which I started, that of college politics as a school of righteousness. And yet it is the development of loyalty to a beneficent organization, and of willingness to work and fight for what one believes to be right which constitutes what I consider a growth in righteousness through political experience. When a man moves that the secretary of the society cast its unanimous ballot to elect some other person to an office which he wants himself, simply because he believes it for the good of the organization that matters should take this course, he gets a training in right conduct which few other experiences afford. And when he has learned in the interests of that organization the necessity of doing the humble thing, as well as the conspicuous thing, and of sacrificing himself through wearying work to a cause or a party, he has advanced far in his preparation for American citizenship.

Yours always,

AMOS G. WARNER, '85.

E. McGee, '98, has a position in the McCook high school.

Miss Cather had a splendid story in the Overland Monthly for January.

Elizabeth Shornson and Martha Cappell spent the holidays with their parents in Lincoln.

Mose Barlow, the student who severely injured his eyes last year while at work in the chemical laboratory has been visiting in Lincoln for a week or two. His eyes have about recovered.